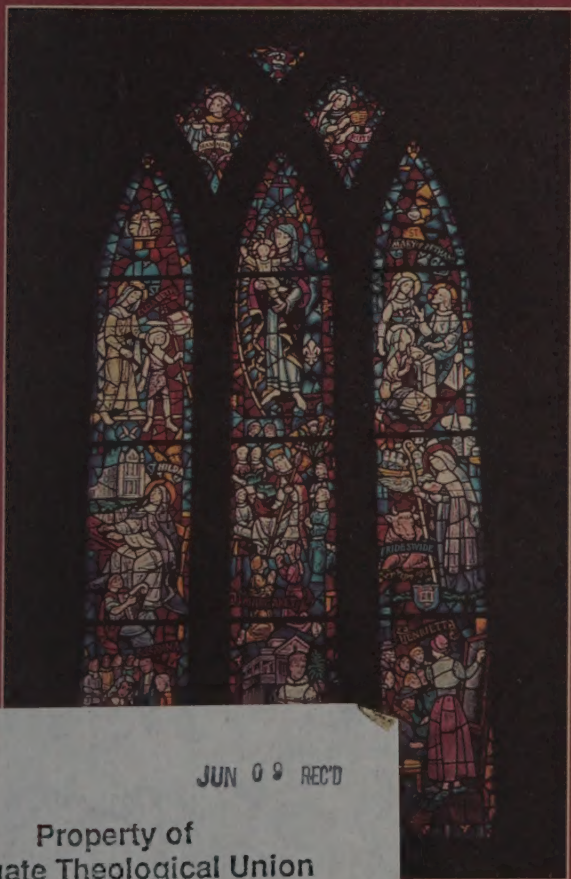


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*An Episcopal miscellany
reflecting the ministry of the faithful
throughout the Anglican Communion.*

THE ANGLICAN DIGEST

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THE ANGLICAN DIGEST

From the Chairman of the Board

MANY YEARS AGO a now-retired bishop began a clergy conference with these words: "Nobody learns from experience." There was an uneasy quiet until he said, "We only learn from reflections on experience." The special meeting of the House of Bishops in Kanuga is an example of this truth. We were able to admit some things about ourselves:

1. There is no agreed upon understanding of the meaning of the episcopacy, what it means to be a bishop. This leads to a loss of unity and a lack of discipline.
2. The House of Bishops has no clear strategy and is unclear about the direction it should be going; how it should be leading the Church.
3. The House of Bishops operates in a competitive climate which distorts communication and prevents creative discussion.
4. The House of Bishops is not structured in ways that enable identification, analysis, and productive discussion of the fundamental theological, ethical, and organizational issues facing the Church.

After three days of small group Bible study, worship, teaching, and intense discussion, the possibility of a new day began to emerge. There was a real sense of community and an emerging vision.

Much hard work needs to be done. The whole way the House functions needs to be re-examined. The process we have begun needs to be continued. Attention must be paid to a "plan for planning." Agenda items need to be kept to a minimum. We do not need to have an opinion on every subject. Clear objections, expectations, and norms are essential for the House to lead with strength.

Reflections upon experience have enabled us to see our behavior with a new clarity. Keep our leadership in your prayers that God will give us the strength and wisdom to make the difficult choices before us.

—The Rt Rev Edward L. Salmon, Jr
XIII Bishop of South Carolina



Pentecost—Whitsunday

THE NAME PENTECOST was taken over by the Church from Judaism and means, literally, "fiftieth" day. Among the Jews that festival was known as the Feast of Weeks, and it was a thanksgiving for the wheat harvest. In the time of Our Lord, the Jews also commemorated at this Feast the giving of the Law of Moses and thus marked the foundation of the Jewish segment of our Judeo-Christian tradition.

The importance of this Feast for Christians, observed from the very beginning of the Christian Church, comes from the passage in Acts of the Apostles 2:1–4 when Christ's promise to His Apostles of the power and gift from above was fulfilled, the time when the Church was infused with the Holy Spirit. Like its Jewish feast of the same name, the Christian Pentecost marks the time of the foundation of the Christian era. It is also interesting to note that this Feast (and not Christmas!) ranks second among Christian festivals, after Easter itself.

The secondary name of the feast—"Whitsunday"—was derived from the English and other northern European peoples who called it "White Sunday" from the white garments worn by the newly-baptized on this day, since the climatic conditions in the northern lands made this Feast much more highly favored than Easter for the conferring of baptisms.

This is one of the three Feast Days of our Anglican tradition that are so important to the spiritual and liturgical life of committed Churchpeople. We encourage all communicants to be present on this happy and Spirit-filled day.

—*via St Mary's Church, Crystal Lake, Illinois*

Our cover . . .

The Women's Window of Grace Church, Charleston

THE WINDOW celebrates the witness of faithful women including Hannah and Ruth from the Old Testament, St Elizabeth and St Mary of Bethany flanking the Virgin Mary and Holy Child, St Hilda of Fulda, St Margaret of Scotland, and St Frideswide, eighth century founder of the city and University of Oxford. The bottom panel honors Susanna Wesley, mother of John and Charles Wesley; Henrietta Szold, who taught English to Jewish emigrants, founded Hadassah (Sisterhood of Jewish Women) and the famed Hadassah Hospital in Jerusalem. The bottom center panel memorializes Florence Rodgers, standing in front of the piazza of her typical Charleston single house. The top panel features the Serpent coiled around a tree.

The window was designed by the Rev Ralph Sadler Meadowcroft, late Rector of Grace Church, and fashioned by Willett Studios of Philadelphia in the style of Ervin Bossanyi, a Hungarian refugee who lived in London following World War II.

Grace Church, in the Sea city of South Carolina, was founded in 1846. The window was installed in 1972. Grace Church has just been completely restored following Hurricane Hugo, which struck Charleston the night of September 21-22, 1989. The church suffered more than \$2 million in damage. The Rev Donald S. McPhail is interim rector of this beautiful and historic parish.

—The Rev Benjamin B. Smith, Rector Emeritus

'Welcome'

AS WE ENTERED Trinity Cathedral in Columbia for the opening service of the Diocesan Convention, I noticed a couple of people standing outside the Cathedral gates with signs. "Repent," proclaimed the one. Another quoted the Bible condemning adultery, divorce, homosexuals, and others "beyond the pale." My eyes shot from those signs to the one permanently positioned on the Cathedral grounds. That sign was the familiar red, white, and blue one that reads simply "The Episcopal Church Welcomes You."

My thoughts went back to those signs: the two signs filled with judgment and condemnation and the third which simply proclaimed "Welcome." Welcome, all of you! Welcome, those of you who carry sins so secret and so devastating that you fear ever being completely forgiven. Welcome, those of you who are prisoners of your own secrets. Welcome, those of you who carry hate in your hearts for brother, sister, mother, father. Welcome, those of you who are confused in any way and beaten down with guilt. Welcome, those of you who have gone to this House of Worship or another and received not mercy, but condemnation. Welcome, those of you who have been so wounded by your own sins or the sins of others that you need to feel the solace of the Heavenly Father. Welcome, those of you who are so wearied by the changes and chances of this transitory life that you need to rest in the presence of the Eternal.

I fully realize that there is a need in the world for the Church to hold up the plumb line of God. There are standards against which we must measure our behavior. However, this prophetic role need not be fulfilled with such delight. It cannot be said too often or too forcefully—sin is a disease to be healed, not a crime to be punished. If anything stands out in the Gospels it is the compassion and love that Our Lord showed the

repentant. If God is calling the Episcopal Church to be that branch of His Body that places love above judgment and proclamation over prophecy, then it may well be the role that we need to embrace with enthusiasm. The voices reminding us of our sinfulness and need to condemn are indeed plentiful. They lift their signs high and with great delight. The voice that those broken by their own sinfulness and the sins of others need to hear is not filled with pietistic judgmentalism, but with compassion, mercy, and love. Perhaps God is calling us to bid His welcome to those who would not feel welcomed any place else. After all, Who was it that said, "Come unto me all ye that are weary and heavy laden and I will give you rest"? *The Episcopal Church Welcomes You*. All of you.

—The Rev Dennis Maynard, Rector
Christ Church, Greenville, South Carolina

**THE EPISCOPAL CHURCH
WELCOMES YOU**



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WANTED! CHURCH SECRETARY
Must be overweight, aged, and surly.
Apply for interview with rector's wife.
358-5503

As Archbishop Runcie wrote in 1984, "The vigour, the rhythm and even the strangeness of the Prayer Book language makes it memorable, and what a person remembers shapes his personality."

For four-and-a-half centuries the walls of Anglican parish churches have echoed to the rhythms of Thomas Cranmer, and twenty generations have been christened, married, and buried according to his Book of Common Prayer. Until quite recently Sunday School children had Cranmer's prayers etched in their hearts.

—Her Royal Highness, The Princess Margaret, at the 1991
Thomas Cranmer Awards in London

Thomas Cranmer & the Book of Common Prayer

THE BOOK OF COMMON PRAYER conveyed the deep sense of the whole English nation on its knees, united by the prayerbook to kin laboring in Virginia or gathered in English enclaves throughout the world. The old monastic ideal of the worshipping community was transferred to the national as a whole. That church and nation are coextensive is explicitly stated in Cranmer's prayers for the monarch and by his provision of a type of worship comprehensive enough to include an entire nation: saints and sinners, beginners and mature Christians. Prayerbooks printed in 1549, 1552, and 1559 were widely distributed by the Tudor government so that their texts would become the familiar possession of the English people. The Eucharist was translated into a language "understood of the people." The common repetition of the Kyrie, Creed, Confession, Sanctus, Lord's Prayer, and Gloria in English united priest and people in a new sense of national solidarity. Now

there could be in Anglican worship a continuing dialogue between clergy and laity, an ongoing liturgical conversation that could render less rigid the difference between clergy and laity in carrying religious values into the daily life of the English nation, a fact that would profoundly shape English history during the next centuries.

During the 1550s, some English altars were replaced by tables placed endwise in the choir of the church to symbolize one community gathered at the Eucharist. Heads of households were now expected to lead devotions in their own homes modeled after the liturgy of the prayerbook. The godly parent became at family prayers a real parent-in-God, passing on to his or her children such values as the spirit of simplicity, respect for others, and orderliness and dignity in life, values that are characteristic of Anglicanism at its best. A deep note of thanksgiving for newly found Christian fellowship sounds through the prayers of Archbishop Cranmer's book. The Collect of Thanksgiving that closes his English Eucharist is perhaps the finest expression of the mystery of Christian fellowship (please see page 43 of this issue of TAD).

Cranmer was not a liturgical scholar in the modern sense. But a reading of his prayers is convincing evidence that he was the greatest liturgical writer of the sixteenth century. Humanism contributed to this achievement in the form of two ideals that shaped Cranmer's career: *eruditio* and *persuasio*.

First, *eruditio* or erudition. From the time he entered Jesus College, Cambridge, in 1503 at age fourteen Cranmer was trained in the new humanist method of studying languages, and he quickly mastered the three tongues of scholarship: Latin, Greek, and Hebrew. The future archbishop used the tools of textual criticism to extricate the spirit of the liturgy from the labyrinths of the old medieval service books so that it could speak again to the men and women of his own age.

Second, Cranmer set out to exploit the power of language through the *persuasio* or persuasion of the Italian humanists to reform the world to godliness. He became convinced of the ability of liturgical speech to move the feelings of a congregation and to stimulate hearers to action: "And if any would judge this way more painful, because that all things must be read upon the book . . . if those men will weigh their labor with

the profit in knowledge, which daiy they shall obtain by reading upon the book, they will not refuse the pain, in consideration of the great profit that shall ensue thereof."

When Cranmer emerged a quiet scholar from a fellowship at Jesus College at the age of forty to step onto the national and European stage, a violent and ruthless world of dictatorial monarchs, his extraordinary talent as a liturgical writer with a humanist background was a timely gift to the Church of England. A few years earlier his talent would have found no outlet, for the Latin mass had been virtually unchanged for centuries; a few years later radical Protestant activists in England would have moved beyond the point of accepting a fixed and traditional liturgical style of public worship. What singular combination of impulses and appropriate response to a "time out of joint" made Cranmer a liturgical writer of lasting influence?

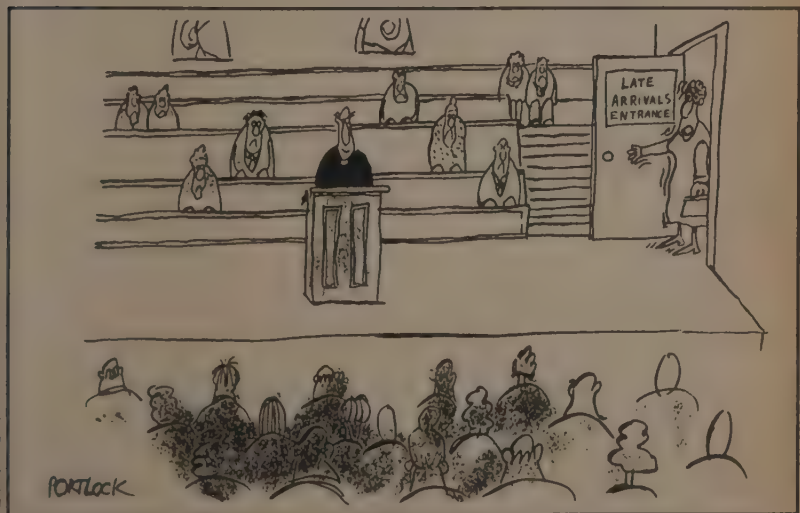
First, he created a style of vernacular liturgical prose—sonorous, dignified, beautifully suited to shaping the habits and imagination of an entire nation—contained to a single book. Cranmer's combination of "book" with "common" and "prayer" was revolutionary, and its success was so complete that even after four hundred years Anglicanism more than any other tradition is a church of a book of worship. Even hymnals were relatively late in coming to other world families of churches. Second, he wrote prayers susceptible to a richness of meaning and interpretation. Great prayers intended for all sorts and conditions of persons, repeated thousands of times during a lifespan, must offer different shades and levels of meaning capable of balancing the needs of the individual Christian with the aims of the larger community.

Third, Cranmer went beyond Luther and Calvin in printing and widely distributing devotional forms that could actually establish and maintain connections between basic theological values and the needs and concerns of a nation. Cranmer as archbishop underlined the essential relationship between the public virtues of justice, practical wisdom, and courage and the instruction and personal participation in the life of God available in the Eucharist. Fostering the causal relationship between prayer and work is the whole point of public worship to Cranmer.

In this respect the carefully calculated balance of the Book of Common Prayer between worship and work reminds us of the Benedictines. The moderation of the prayer book was not likely to encourage the martyr or any form of extremism. One of Cranmer's collects puts the ideal of a moderate Christian humanism in this way: "O Almighty and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we, being ready both in body and soul may cheerfully accomplish those things that thou wouldst have done; through Jesus Christ our Lord."

It is ironic, then, that of all the reformers, it was Thomas Cranmer who was imprisoned, tried, and burned at the stake for heresy in 1556. On the day of his burning a Roman bystander expressed something of what Cranmer wished his legacy in the reform of worship to be: "His friends sorrowed for love; his enemies for pity; strangers for a common kind of humanity whereby we are bound one to another."

—*Coming Together in Worship*



The Rector finally discovers a way to encourage promptness at services.

O Holy Spirit of God,
come again to my heart and fill me.
I open the windows of my soul to let thee
in; come and possess me;
fill me with light and truth.
Of myself I am an unprofitable servant, an
empty vessel:
Fill me that I may live the life of thy Spirit,
the life of truth and goodness,
the life of wisdom and strength,
the life of beauty and love.
And guide me today in all things:
guide me to the people I should meet and help,
to the circumstances in which I may best serve God,
whether by my actions or by my suffering.
But above all make Christ to be formed in
me, that I may dethrone self in my heart
and make Him King.
Bind me to Christ by all thy ways, known
and unknown,
by holy thoughts, and unseen graces, and
sacramental ties, that He may be in me,
and I in Him, this day and for ever.

—Walter Julius Carey, Bishop of Bloemfontein
(1921-1934)

HAVE YOU EVER CONSIDERED how often in life we are called upon to just wait?

I recall waiting for two and a half hours for a flight connection in the Dallas airport on a rainy morning with my wife and one-year-old daughter. And, you know, even though you are with your wife and children, waiting is a lonely business. There is a certain aimless, time-killing factor involved. You may read a magazine, have a cup of coffee, wander around, play a video game, read the paper—but none of these activities really helps. The anxiety and loneliness persist. The others waiting with you or around you only seem to intensify the feeling. Even your wife's or friend's words of comfort or reassurance do not help. When you wait, you seem to wait alone.

Yet I cannot help but think how waiting is extolled in the Old Testament, particularly in Isaiah, when he says:

“Even the youth shall faint and be weary, and the young man shall utterly fall.

But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint.”

As I think on this, one thing suddenly becomes clear. Our idea of waiting is entirely wrong. For us, waiting means aimless action and killing time. For Isaiah and for Jesus, waiting meant active service and loving cooperation.

This realization of service and cooperation is the fire that ignited the Apostles at Pentecost. Locked in that room they waited, and although together, they were afraid and lonely. They had withdrawn from life and from one another. They waited for some great endowment of skill and power that would make them, in worldly eyes, supermen among ordinary men. But instead of great skill and super-human power came the realization that God does His best work and imparts His greatest power when men and women do their tasks as best they can and reach out in helpful cooperation with their fellow workers.



This realization was the real and great strength that God imparted to His waiting Apostles—and it is still available to us today. If we wait thus upon the Lord then we, too, shall renew our strength, mount up with wings as eagles, run and not be weary, walk and not faint.

—The Rev Dr William E. Foley
Rector, St Matthew's Parish
Bedford, New York

Over-Eucharitized?

IN RECENT YEARS a question has often been voiced by liturgical specialists, especially in the Roman Catholic and Anglican traditions. Have we not asserted the centrality of the Eucharist in such a way as to eclipse other forms of Christian public prayer? On numerous occasions I have been told by Roman Catholic liturgists that as Anglicans we are fortunate to benefit in the Prayer Book tradition from popular forms of non-eucharistic corporate prayer in the offices of Morning and Evening Prayer. And I have had to respond that we are in danger of losing these forms through an indiscriminate use of the Eucharist on virtually any occasion of public prayer.

—The Rev Dr Louis Weil
Professor of Liturgics
Church Divinity School of the Pacific

A Musical Mission for Episcopalians

THE EGALITARIAN MAKE-UP of our national religious life offers Anglicanism a unique opportunity. We should be ourselves. Why should we attempt to imitate the musical approach of the Baptists, Pentecostals, Charismatics, or Methodists?

The one musical thing which Episcopalians can offer our pluralistic society that few other churches can is a truly incarnational approach to church music. We believe that earthly forms may be infused with the holy; that the holy requires reverence and respect; that the natural and spiritual work together; that the church's musical language be a material reflection of what God has revealed of the divine.

Such propositions do not lead in the direction our society or most churches are heading. A committed world view is substantively different from the moral, social, ethical, and aesthetic fragmentation of our general culture. The common aesthetic proposition, "There is no disputing taste," is just another way of stating "Do what is right for you." Such relativistic thinking completely undermines the concept of right and wrong, good, better, and best. We have a word to the world here. The Episcopal Church, through the integrity of its music, can offer a real alternative to the hollowness of much religion in reaching the unchurched. But that cannot happen if we dabble with an accommodation to culture which abandons the content of our historic Prayer Book language, be they art, architecture, music, or theology. Religious pop music changes the content as well as the appearance of the Gospel. As McLuhan noted years ago, the medium is the message. Actions, even musical ones (notes, rhythm, harmony), speak louder than words (text). We need to dare to be different. Our musical language ought to reveal something of the greatness of our Creator rather than the poverty of a post-Christian culture. Let the Episcopal Church stand for integrity in all of its life:

—Dr Calvin Johansson, Springfield, Missouri

Recent visits by TAD's Editor to fifteen Episcopal parishes yielded much good news about the state of the Church and the work being done through these congregations toward the fulfilling of Christ's Great Commission (St Matthew 28:19).

THY MISSION HIGH FULFILLING is a series which focuses on the worship, education, and mission of these parishes in order to inform and inspire the larger Church with their vision in this Decade of Evangelism. The series title is from the great missionary hymn found at number 539 in the Hymnal.

Amazing Grace!

Grace & St Stephen's Colorado Springs

"THIS IS JUST LIKE the church I grew up in. It feels good to be part of this," remarked a young student from Colorado College, a private liberal arts school two blocks from Grace Church. The reason it feels that way is not because of some new and trendy approach to ministry. The renewal of this old downtown church is due to a simple ministry of Prayer Book worship, a solid Biblical education for children and adults, a purposely directed lay ministry of outreach, and a strong program of evangelism.

Episcopalians first gathered for worship in Colorado Springs in the bleak mid-winter of 1872, four years before Colorado entered the Union. By 1874, a church had been erected and the parish established. Within 20 years, the population of Colorado Springs grew from 800 to 12,000 and another Episcopal parish, St Stephen's, was founded. By the end of World War II, with the city's population increasing to over 30,000 residents, the two parishes merged to form Grace Church & S

Stephen's Parish. The immediate goal of this congregation was to build a 700-seat Gothic church right in the heart of town. In this building, which still serves as the focus of parish life today, a tradition of fine music, established liturgy, scholarly preaching, and a purposeful ministry to the poor was established. A ministry of evangelism led to the birth of five congregations (with land, buildings, and communicants provided by the mother church), all of which continue to flourish in Colorado Springs. Several of the community's social service agencies began as ministries of Grace Church.

A series of long-term rectors and a strong lay leadership committed to this basic identity have been the stabilizing force as the parish weathered the storms of cultural fad and ecclesiastical confusion that have rocked so many churches. It has been a purposeful recommitment to those founding principles by the vestry and the rector, the Rev Donald Armstrong III (since his arrival in 1987), that has caused the parish to grow from 600 communicants to 1,300.

Worship has been the essence and starting point for all of Grace Church's ministry. A 1928 BCP 8:00 service begins each Sunday. Two major celebrations of the Eucharist follow: Rite II Eucharist at 9:00 with the St Nicholas Children's Choir is celebrated with reverence and formality. Although the language is clear for the children, the dignity is evident. A Rite I Eucharist at 11:00 with the splendid Taylor Choir (both the organ and endowed choir were gifts from Alice Bemis Taylor in 1927) attracts a wide range of Episcopalians. Once each month, Morning Prayer is read as part of the 9:00 and 11:00 services. The 5:30 p.m.



Reredos of Grace Church

service of Prayer and Praise and teaching has recently been added to celebrate the diversity of the congregation and its heritage. Although this format is new to Grace Church, historically it grew out of weekly meetings called "Prophecyings" that were popular during the English Reformation. Queen Elizabeth I found these meetings "ghastly," but many bishops, priests, and laity found them to be of great significance in their deepening relationship with God through the presence of the Holy Spirit, as do many members of Grace Church today.

A point of interest is the large number of young (ages 25-45) people who prefer the more traditional services to the newer innovations of liturgical renewal. The congregation has come to expect and receive with certainty God's presence in the liturgy as well as in sound Biblical preaching offered in equal rotation by the parish clergy. The Holy Eucharist is offered in the St Stephen's Chapel each weekday, including services from the 1928 Book of Common Prayer and a service of Healing. Morning and Evening Prayer are read daily by lay readers in the chapel. A new chapel, specifically designed for the children's worship program, has just been completed.

An energetic program of education for adults and children attracts over 600 participants a week. Under the direction of Martha Mann, the parish is producing its own curriculum for children based on the Prayer Book Catechism. The rector always teaches the Bible Class and offers classes in Anglican Spirituality. The Rev Desmond Goonesekera, the Parish Evangelist, is responsible for each new member's assimilation into the parish from first visit through confirmation. The Rev Dr Charles Washam, Parish Counselor, teaches applied theology in ongoing courses in Christian Living and Family Life. The Rev Linda Seracuse, Director of Lay Ministry, not only organizes and equips the saints for the work of ministry, but also teaches courses related to modern issues. The Rev Jacob Fles offers classes for junior and senior high, college, singles, and young married parishioners.

Pastoral Care is of vital importance in this ministry. The rector personally does all the hospital calling. Each shut-in is assigned a pastoral caller, who, with the support of the clergy staff, brings the full ministry of the Church to their bedside. Dr Washam also assists with life's more complex dilemmas.



Grace Church

Lay Ministry is also an important element in the assimilation of new members. Fr Goonesekera's team of greeters identifies and welcomes new worshippers. Within 24 hours of having worshipped newcomers are called by a member of the Evangelism Committee, included in a neighborhood fellowship group, and called on by an area captain. Appropriate staff members soon make contact to invite people into various programs, classes, and events. Receptions are held monthly to welcome and acquaint these newcomers with the life of the parish. Follow-up to engage and know these new members continues through their confirmation (or reception of their Letter of Transfer from another Episcopal Church), by which time they are fully involved in the common life of the parish.

An Episcopal Day School will open this fall in the newly-renovated Sunday education facility.

St Chad's Hymn

What beautiful feet
glad tidings to
bring!

O Pastor and Priest,
for Chad's Day
we sing;

Through woodland
and hillside he
travelled abroad

In faithful obedi-
ence to follow his
Lord.

O Preacher most
meek, whose
words could in-
spire

In slow midland
hearts such fierce
burning fire;

Twice blessed as a
Bishop, his faith
like a flame

Shines radiant be-
fore us in praise
of God's name.

—*The English
Hymnal*

Alice Wilson, former head of St Peter's School in Clearfield, Utah, has joined the staff to bring this dream into a reality.

The fact that this parish also exists for its non-members is illustrated in its outreach programs. A program of free Sunday afternoon concerts, under the direction of Organist/Choir-master, Dr Frank Shelton, and sung by the Taylor Choir, lifts the spirits of up to 1,000 per performance. Grace Church is a founding member of Ecumenical Social Ministries, a powerful helping agency of the downtown churches. ESM offers financial assistance, food, clothing, shelter, and job counseling. The Episcopal Church Women, with the other area ECWs, operates a Thrift House which sells donated clothing and other items. From the proceeds they distribute over \$100,000 per year to various ministries around the world. Through its relationship with Bishop Alpha Mohamed, the parish has built churches, rectories, and supported clergy in the Dioceses of the Rift Valley and Mount Kilimanjaro in Tanzania. This particular ministry is celebrated and is the focus of St Chad's Day each year. Closer to home the parish has a new mission in the mountain community of Woodland Park where the Rev Edward Hook has developed a similar thriving ministry of worship, education, evangelism, lay ministry, and outreach, but on a small church model.

It is precisely these simple things, done purposefully, reverently, and prayerfully that is the reason for the continued strength of this grand old parish. Just "the old, old story" repeated faithfully in each new generation.

*Episcopal Book Club
Summer Selection*

WHY I BELIEVE IN A
PERSONAL GOD



The Credibility of Faith
in a Doubting Culture

GEORGE CAREY
ARCHBISHOP OF CANTERBURY

Is the Universe on our side?

"My own investigations over a period of many years have given me a quiet assurance that there is a God who has given us sufficient clues in life, nature, human thought, beauty, and art to satisfy the genuine inquirer that He exists, and that He has expressed himself most meaningfully in Jesus Christ. However, you may come to a different conclusion at the end of this book and that is your right as a thinking responsible person. All I can do is to invite you to join me in looking at the arguments again." Writing in a popular style but with careful reasoning, George Carey explains the traditional message of Christianity in its stark confrontation with modern unbelief and indifference. Here is a brief, aggressive, but always warm and generous appeal to faith for modern readers.

(Order form on wrap-around)

Heritage & Responsibility

THROUGH THE HOT WEEKS of early summer they met, men of many walks of life. They gathered behind closed doors of the Pennsylvania State House, known today as Independence Hall, to plot treason against the King. They dared not open the windows. Even a casual passer-by might be a Tory agent, ready to report any treasonous words so easily overheard. On July 4, 1776, in the hot and heavy air of the crowded room, they pledged their lives, their fortunes, and their sacred honor for a cause nobody was sure could survive. Their declaration was not made public for several days.

However, six of the signers were members of Christ Church, Philadelphia, and appear to have communicated their action directly to the Vestry. That same evening, while the declaration was still secret, the Vestry of Christ Church voted to drop from the liturgy all prayers for the British King. It was the first official response to the Declaration of Independence. In a very real sense, this action was the beginning of the Protestant Episcopal Church in America. Just over a year later, William White, the young assistant minister of Christ Church, was voted chaplain of the Continental Congress. Ultimately, he became rector of Christ Church and the first Presiding Bishop of the Protestant Episcopal Church.

"I continued, as did all of us, to pray for the King, until Sunday (inclusively) before the 4th of July 1776," Bishop White would write in later years. "Within a short time after, I took the oath of allegiance to the United States and have since remained faithful to it."

Through the hot weeks of early summer we, men and women of many walks of life, enjoy the liberty forged so boldly for us by brave men. They were, for the most part, Christian men. Among them—especially among the leadership—were a number of Episcopalians. Perhaps more than any other single religious group, we bear a responsibility to those noble men.

—Chapel of the Cross, Dallas

Lost Communion. . .

IN A LITTLE-KNOWN BROADWAY PLAY of several years ago, there is a touching scene. The main characters are a young married couple by the name of Iris and Sidney. Iris is a mixed-up but deeply sensitive young girl. Sidney is a restless dreamer who has failed in several business ventures and is now operating a small weekly newspaper.

As the play opens, the pressure of life seems to be too strong for them. Their body language acts out their depression. Sidney starts playing the guitar, picking a piece of music that sings his longings and hopes. Iris goes out and sits on the fire escape of their tiny apartment. After awhile, Sidney goes out the window and joins her on the fire escape. In the post-midnight hours they look out on the lights of a sleeping city. After some more silence, Iris looks at Sidney and, with tears in her eyes, she says with a quivering voice, "Sidney, I'm twenty-nine years old. Do you know what I want most in life?" Sharing the deepest stuff of her heart, she says,

"Sidney, I just want to make it. Whatever and however that means, I want to make it."

Whether one is twenty-nine years or forty-nine years or seventy-nine years of age, is that not the secret longing inside of every one of us? Whatever and however it means, we simply want to make it.

The Rev Walter Brueggemann in *Finally Comes the Poet* states: "One of the reasons people show up (at church) on Sunday morning is out of an inarticulate yearning and longing for lost communion."

"Longing for lost communion" is another phrase for the human yearning for the Holy Spirit. The great Feast of Pentecost celebrates the coming and eternal presence of God's Holy Spirit. It is the Gift for lost communion, heavenly Power that enables us to "make it" in earthly life.

—The Rev Douglass M. Bailey,
Rector, Calvary Church
Memphis

Priesthood

THE PARISH PRIEST is most visible and clearly seen at the altar of God on Sunday as he, in obedience to our Lord, celebrates the Holy Mysteries—and gives to the faithful the Body and Blood of Christ. That above all is his first duty, but it is the climax—the “crown”—of the week.

In between Sundays the parish priest has endless other duties and almost endless hours of work. Few people realize the truth of that statement because they only see him in “bits and pieces,” so to speak.

They *know* that he spends many hours a week visiting the sick in hospitals and in homes. He brings the Blessed Sacrament to them, but few others see him doing that. They *know* that he spends hours in personal counseling and in hearing confessions, but there is no one else present at those times. They *know* that he must take much time for study, private prayer, and preparation for sermons. But, again, these are “unseen” labors for Christ and the parish family.

Parishioners *know* that much time is spent in marriage and confirmation instructions, for example, but they seldom realize how many hours this takes. Parishioners *know* that the dying and the departed require many hours, but they do not know how many.

I have not even touched on community duties, visiting in homes (especially in times of the endless emergencies), and serving in some capacity in behalf of the diocesan family.

It is true to say that a priest is never off duty within the twenty-four hours. He must, of course, have time to sleep, to eat, to have a weekly “day off,” to have some recreation. However, an emergency brings him on duty again—no matter what the hour.

In our present society the trend is toward shorter working hours for many people. I am told that some people even have every weekend off! This does not apply to mothers of children and parish priests.

Priests have no magical way to avoid or evade the ordinary frailties of ordinary Christians. When they are overly tired—or under great stress—they have the same temptation to lose their tempers, or be short with people. They are tempted by secret vanities, as others are.

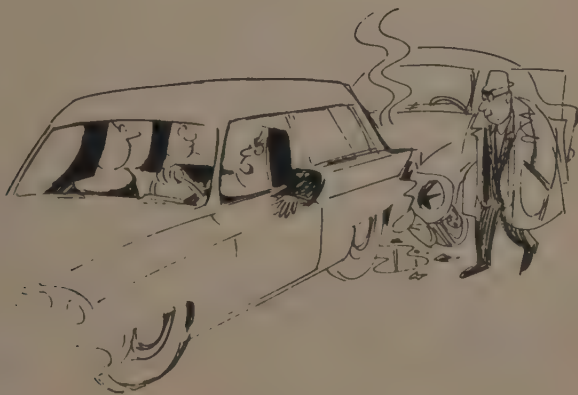
As with nearly everyone else, all human sins, and loneliness, and discouragement, and fear "attack" priests with great ferocity. To give into those temptations, however, often creates a greater scandal than with other sons and daughters of the Living God.

It was Henry Brooks Adams (in *The Education of Henry Adams*) who wrote about another important vocation. He wrote, "A teacher affects eternity; he can never tell where his influence stops." It is even more so, I think, with the influence of a priest—for better or for worse.

Because this influence is so genuine, a haughty priest is an obscenity. A deliberately rude priest is simply inexcusable. A self-righteous priest is scandalous for that mindset turns people away from God Himself. A drunken priest shocks even the most superficial layman. A promiscuous priest offends the Living God and people alike.

"Ye have not chosen Me, but I have chosen you." In faith and in loving obedience a priest—at any cost—answers the call given him.

—The Rt Rev W. C. R. Sheridan
V Bishop of Northern Indiana



"O.K., sisters! Anything in our Rule that says I can't give this meathead a piece of my mind?"

Episcopal Children's Curriculum

MANY EPISCOPALIANS ARE THINKING hard about strong Christian education. It is clear that our Church needs a variety of good and new resources. That is why the Center for the Ministry of Teaching at Virginia Theological Seminary and Morehouse Publishing have jointly undertaken the development and publication of a new curriculum for children.

The idea for Episcopal Children's Curriculum (ECC) was first considered by the Center's staff in 1984 but was delayed until after the 1988 General Convention of the Church in Detroit. There, the Presiding Bishop's Task Force on Christian Education presented its report and encouraged responsible groups within the Church to pioneer curriculum development.

Taking our direction from that report, we developed a Church School curriculum for Episcopal Churches based on Scripture, tradition, and reason. It focuses on assisting Church members to live out the covenant made in Holy Baptism, emphasizing both faith and practice.

We assembled a team of some of the best writers and educators in the Church, including parish Church School teachers as well as professional educators. The product of this collaboration, we believe, is a practical, "user-friendly" Episcopal curriculum based on our best understanding of Christian education and child development. It also reflects the multi-cultural diversity of the Episcopal Church.

To be sure we were on target, we field-tested the early units of the first year's materials in 24 Episcopal churches (30 classrooms) across the nation—from Hawaii to Maine, Pennsylvania to Texas. The churches were large and small, rural and urban, traditional and not-so-traditional. The teachers' comments we received were essential in refining the text.

Now we are ready. The first four units (one year) of the preschool/ kindergarten material are now available. New grade levels and new

units will be introduced through 1995, when all 36 units (nine years) will be complete.

It is a privilege for me and the other editors to work on this project. We offer it prayerfully to our beloved Church. We invite you to look over this prospectus, to call us with comments and questions, and to begin using the ECC in the fall of 1992.

—The Rev Locke E. Bowman, Jr., Editor-in-Chief
For information call 1-800-877-0012

“Great God, Our King”

BELIEVING CHRISTIANS, both lay and ordained, are often called upon to give an invocation at a public event. For a Christian, the question becomes “How can I offer a prayer which will not compromise my personal faith but which will not be objectionable to those who do not share it?” This question is particularly timely given the Supreme Court’s stance in the public prayer issue. *The Anglican Digest* has received an invocation which was offered at the American College of Trial Lawyers by its past-president, a long-time active Episcopalian. This invocation, together with its introduction, will meet the needs outlined above, and in a magnificent way. If you would like to receive a copy, simply write to TAD at P. O. Box 11887, St Louis, Missouri 63105.

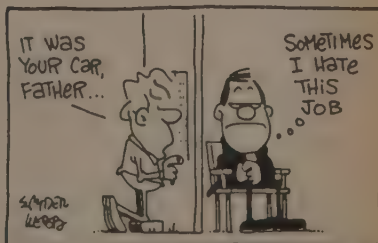
☞ *Editor's Note:* Those of us who are "over thirty" could imagine teenagers to be the surly, materialistic bunch they are depicted as on television sitcoms. The following initial questions from the eighth grade confirmation class of the Church of St Michael and St George, St Louis, demonstrate something different. Like the rest of us, the younger faithful wrestle with the questions of faith. Although no longer possessing "the mouths of babes," they give all who work with the Church's youth a chance to pause and reflect. How would you answer them?

Episcopal Teens' Questions about God ?

- ◆ Who created God?
- ◆ What was there before God?
- ◆ How do we reconcile evolution with the story of Adam and Eve?
- ◆ How do the gods of other cultures (Greeks and Romans, Native Americans) differ from our Christian God?
- ◆ Why are we on earth? Is life just a game? Could God stop playing?
- ◆ Is life just a test? Might it be better to simply work at being happy? At living life to the fullest?
- ◆ Is there life after death?
- ◆ Are there parallel universes?
- ◆ Is the Bible history or fiction?
- ◆ What is God like? Is He spirit or person?
- ◆ What happens if we destroy the earth?



- ◆ What does God do with our soul?
- ◆ Why is so little made of women in the Bible? Why is God always called He?
- ◆ Might the Holy Spirit be female? What is the rank of the Spirit?
- ◆ Is there a God?
- ◆ Why do we compete?
- ◆ Does God want us to fix the earth before He comes again?
- ◆ Jesus said that all who believe in Him will have eternal life, but what of the Jews? What of primitive tribes of people who have never heard of Him?
- ◆ Scientists tell us that we use only 3% of our brains. Might God be the other 97%?
- ◆ Is God our conscience?
- ◆ Jesus said that it is more difficult for a rich man to get to heaven than it is for a camel to get through the eye of a needle. Why is money so bad?
- ◆ God has said (His first commandment tells us) that we must love Him. How can we love someone we don't know?



from *The Joyful Noiseletter*
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☞ *Editor's Note:* In a recent interview with *Books & Religion* of Trinity Church, Wall Street, NYC, the Rev Charles Cesaretti of the Episcopal Church Center was asked this question.

B&R: Some are saying that in the Episcopal Church we are either very liberal or very conservative, but there are fewer people in the center than ever have been before. Do you agree with that?

Cesaretti: I think your representation is correct. I think that there are those people who do not feel that there is a center, or at least, the center hasn't been identified. And I really have to say to you that I often feel that myself.

The Rev Arthur J. Bevins, St Peter's Church, Sheridan, Wyoming, responds

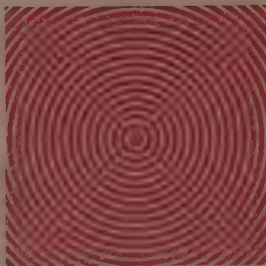
There Is a Center!

RECENT NEWS ABOUT a parish in Forth Worth and one in Atlanta leaving the Church, combined with the everyday view from my office window of St Julian's Anglican Catholic Church meeting across the street in the Sheridan Woman's Club, force me to divulge a secret about the local Episcopal Church. There is, after all, a center spacious enough to embrace all who reject the current extremes. We had hoped to keep it secret a while longer, not wishing to attract

thunderbolts from extremists on the left and right, and hoping to allow time and grace to persuade a few more that there is a center and they're in it.

We discovered our centrism by accident. With all the groups leaving, threatening to leave, threatening to stay, declaring sundry others to be unorthodox, unchristian, ritually unclean, unacceptable, a small

group of us decided to try to see which of the groups vying for the Church's soul would take us in. "Everybody's got to be some-



place," Myron Cohen used to say. Our discussions with each other, and with some of the extremes, taught us three things initially. First, the Reformers had it exactly right when they said the true Church is wherever the Gospel is truly preached and the sacraments rightly administered. Second, the Episcopal Church still does that, on the whole, even though there is now, as always, the danger of losing both ends of the thing. Third, none of the extreme groups wanted us, leaving us, at least for the moment, in the center.

Our major "Eureka" discovery was that the Church is still the Church because we haven't yet allowed the really mischievous to seize whatever levers of authority remain in the Church. We think we've been able to identify the virus which causes them to do mischief. It's the ever-recurring, never-dying Puritanism, with strains to the right and the left. Puritans generally take hold of one or two aspects of God's revelation, and run with them the race of the righteous. They believe the Scripture

will bear only one interpretation, to the acceptance of which they feel compelled to bring everyone else, by persuasion if possible, by political manipulation, fear, ridicule, or even "apostolic knocks and blows," if necessary. Puritans recognize few honest opponents. Left Puritans have enemies who are dullards, pre-critical in their theology, hopelessly outdated and not bright enough to know it. Right Puritans frequently seem to

think their opponents have sold out to a spirit who is not holy.

To us, the center looks like the following.



We believe the Creeds, Apostles', Nicene, even Athanasian. We believe

they state truly what they say about God and about us, and they are true to Scripture. We believe the fundamentals of faith. We believe that Jesus of Nazareth is the unique Son of God, that He died for us and rose again on the third day, that He lives now, and will return. We believe He was born of a virgin, Mary of Nazareth, so that it would be clear that He had no human father. And we believe He worked miracles.

But we don't believe in the kind of "inerrancy" most fundamentalists accept, i.e., that the Bible contains no error, scientific, historical, factual. We do believe the Holy Scriptures of the Old and New Testaments to be the Word of God and to contain "all things necessary to salvation;" but that's not the same thing.

The Puritans of the left don't like that stance, because they don't accept the Creeds in the same way the Church has traditionally accepted them. The Bishop of Newark, in *Rescuing the Bible from Fundamentalism*, p 241, says that the view of God set out by the Scriptures and the creeds "has faded." "This God," he continues, "is now perceived as the presence of life that animates the universe, that reaches self-consciousness into homo sapiens, and that breaks open to the essence of transcendence in Jesus of Nazareth." This is, in our opinion, either pantheism, if the bishop believes God is everything, or practical atheism if he believes everything is God. We can't go there with him. Nor can we go with the

Puritans of the right who don't seem to want a God who demands that we use our God-given intelligence and the information it has unearthed during the past three thousand years in interpreting the word He has given us in the Bible.

The Creeds and the Bible matter; the substance of our faith matters, both the faith by which we are saved and the faith that says what we believe. We think what we believe locates us in the great center of

the Episcopal Church.

We think the majority of Episcopalians are hovering somewhere near the center we've been describing. We think they're puzzled by those who claim there is no center, and dazzled by the media coverage the extremes generate by virtue of their extremism.

To finish where we started, we believe our Church has both Word and Sacrament. As long as it has, we are going to stay, in the center, with the blessed "both-and."

The Puritans can have the "either-or." But they can't have the Episcopal Church. It is God's. Forever.



The New Paradigm

THE CHRISTIAN CHURCHES in America are facing a paradigm shift that is somewhat akin to the shift from the candle to the electric light.

It began over ten years ago. Some churches began growing rather remarkably, focusing on building community at the local level. They began adopting a strategy from early Christianity where Christians met and ministered in small groups.

Church traditions with a grassroots polity fared well simply because their structures were already decentralized. Now, over ten years later, they prosper while our Episcopal Church, still adhering to structures progressively growing more obsolete, falters.

Take the Episcopal Diocese of Texas, for example, one of the strongest in the Episcopal Church. In 1990 adult additions in confirmed communicant membership ran below 1,300. In the same year deaths were over 600. Net losses from people being placed on inactive were over 2,000. No wonder the Bishop refers to a leaky bucket. And neither increased income nor sustained worship at-

tendance should anesthetize us from it.

Need Strategy

We in the Episcopal Church need to recognize the paradigm shift within the greater Christian community. We need to develop a strategy to deal creatively with what is around us. But we have the structure to do just this.

Constitutionally in the Episcopal Church we are a confederation of congregations. We are not a congregational church in the sense of autonomous authority. And, potentially, both the vision and power for ministry lie in our congregations.

In the last half of this century congregations have surrendered a portion of their potential by turning over considerable resources to dioceses and through dioceses to our national church structure. They have accepted that mission focus must come from the General Convention and dioceses downward.

In the decentralization paradigm shift, the willingness to fund a large national office is waning. And no vote of the General

Convention or within a diocese can stop it because the power to change rests with the congregations through their elected vestries. The recent Diocese of Texas Executive Board decision on freedom of choice grants no new authority, but only gives blessing to congregations to use the options they already have.

1992 will mark the year when some Episcopalians at the grassroots level began to respond to a new vision. This vision will center on rebuilding from the foundation upwards.

Vestry Power

Whatever the church's size, each vestry already holds the power, and each rector potentially holds the vision. The opportunity is here for adaptation to the new paradigm.

There will continue to be an appeal to maintain fully the obsolete, inadequate, centralized structures. There will be accusations that decentralization promotes abominable stewardship.

But actually it is good stewardship fueled by a passionate desire to reverse our abysmal decline. The Church of the future will be made up of those whose dedication is to make disciples today.

Those congregations will grow and flourish.

There will be problems. There are already economic pressures. There are foreign dioceses and a few domestic ones which will need to be supported. The new paradigm places more responsibility on the local congregation. But as mission becomes more personal, our laity will respond. Confidence will rise and dedication will soar.

I readily confess that, as a deputy, I went to General Convention in July far from being in focus on a strategic overview. Oh, I read and studied all the material. But intuitively I was uneasy because there seemed to be something wrong. For in spite of the Church's membership decline and the leveling of its revenue, the most dominant focus by far was human sexuality, an issue that horribly divided our church.

Not Sexuality

But the central issue before the church is not sexual expression. It is mission. And to be faithful and healthy this must be grasped and change made to promote it. Christians throughout history have had the ability to adapt. We already have the canonical structures for

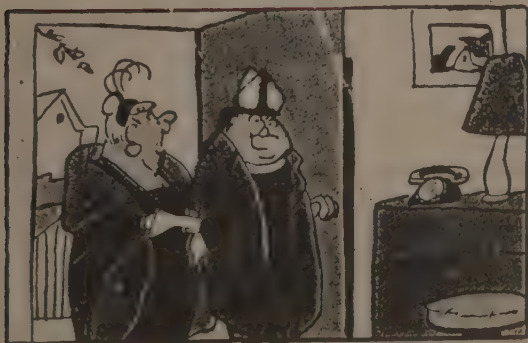
it. And we can turn our Church around under the Lordship of Christ, and thus with confidence and hope face the future with optimism.

Thankfully on the worldwide level we have a renewal calling to mission. The 1988 Lambeth Conference of Anglican Bishops called for the decade of the 1990s to be a Decade of Evangelism, reminding the Church that evangelism is its

primary work. This calls for the making of new disciples, not simply filling pews. It is a gigantic task, but simultaneously a thrilling and challenging one. The new paradigm shift to decentralization and the making of each congregation as a missionary outpost is fundamental to this new vision.

—The Rev Claude E. Payne, St Martin's Church, Houston

"The Bishop!"



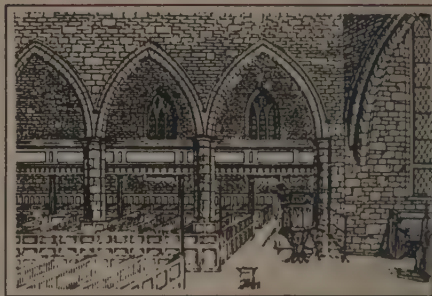
—King Features

"Great sermon! There wasn't an open eye in the house!"

St Peter and St Paul Church

Olney

ENGLISH PARISH CHURCHES are often noted for the fascinating persons who make up their history. A classic example is the parish church of St Peter and St Paul at Olney, a small village to the north of Oxford on the banks of the river Ouse. Seen from a distance, the Church, with its noble tower and elegant spire, dominates the countryside. It



Interior

is a spacious early Gothic house of worship built between 1328–1350 and still retains much of its original beauty.

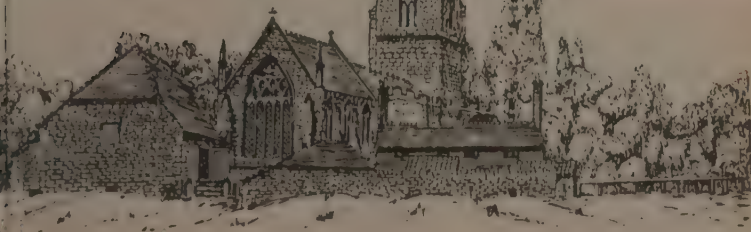
But the real joy of this church is the two unforgettable characters who were a vital part of its ministry in the 18th century: John Newton and William Cowper. Both are memorialized in a stained glass window in the north aisle.

John Newton was the uncouth captain of a boat that sailed to Africa to pick up natives who were forced to be slaves. He then sailed his boat to either America or Britian where they were sold as slaves. At age 33 he came under the influence of the evangelical preacher, George Whitfield, and resolved to become a minister of the Church. During his studies he thought he would become a part of the dissenting church, but in the end he decided in favor of the Established Church. Over a period of ten years he was often rejected for ordination. Finally, the Bishop of Lincoln ordained him and sent him as a curate to be vicar of the church in the little village of Olney. Here he served as pastor for fifteen years, 1764–1779, and saw the congregation grow to such an extent that a gallery had to be added at the west end of the church to house the people who came to hear him preach.

It was during Newton's height of popularity that William Cowper, suffering from severe depression, came to live in Olney with his adoptive mother, Mrs Unwin. Through his friendship with Newton and his wife Mary his depression subsided. Together they enjoyed the work of the parish, as well as gardening, carpentry, and pets of all kinds, and above all, writing poems and hymns for the people to sing. They produced a book called *Olney Hymns*. The preface says it was written for "a desire of promoting the faith and comfort of sincere Christians." It contained 347 hymns. 67 were written by Cowper, 281 by Newton. It became the hymn book of the Low Church party in the Established Church. It was reprinted and used in America and England for more than 100 years. Individual hymns from the book are still found in church hymnals today. Among the more familiar are *Amazing Grace*, *Glorious Things of Thee are Spoken*, and *How Sweet the Name of Jesus Sounds*, all written by John Newton, while Cowper is the author of such favorites as *God Moves in a Mysterious Way*, *Sometimes a Light Surprises*, and *O for a Closer Walk with God*.

In 1779 Newton left Olney to become the vicar of St Mary Woolnoth Church, London. Here he served for 28 years, dying at the age of 82. Cowper left Olney soon after Newton, settled in Norfolk, and upon his death was buried at East Dereham. In Olney church there is a tombstone that reads, "John Newton, clerk, once an Infidel and Libertine, a servant of the Devil, by the rich mercy of our Lord and Savior Jesus Christ, preserved, restored, pardoned and appointed to preach the faith he had long labored to destroy."

*SS Peter and Paul
from the east
about 1850*



Hard Times

AS MOST OF YOU KNOW, the Church is confronting difficult financial times . . . at the national level, at the diocesan level, and here at St Martin's. Our troubles reflect those of the nation as a whole, of course, but the knowledge that there is a recession does little to tell us how to survive a recession.

There is good news and bad news. The bad news is that, because we have less money, we can spend less money, and some things which are important are going to have to be reduced or cut altogether. Such cutting is hard, particularly since only certain items in our budget can be cut at all. Those budget items that are fixed, either by the government or the diocese (things like taxes, clergy salary, the electric bill, the mortgage), are written into the budget from the beginning, while

areas such as secretarial support, outreach funds, and office supplies are likely to be reduced by some percentage, depending on what our final pledged budget turns out to be.

That's the bad news. The good news is that the Church is going to survive, and the Church is growing to grow. Maybe not in the short term, and maybe not in human terms, but the Church is going to get through this hard period just as it has gotten through so many before. The survival of the Church ultimately is in the hands of God.

We have survived almost two thousand years of problems—and frequently of problems far, far worse than any we are facing in these last few years of the twentieth century. We have faced persecution and plague, schism and war. There have been times when it has been a crime punishable by death to admit to being a Christian, and times when (and this is every bit as bad) it has been punishable by death to not be one, or to be the wrong kind. The Church has survived because God has willed it to survive.

As Christians, we believe that the church is of God and that we as its members are called to do all that we can to conform ourselves to God's will. We tend

being human, to disagree as to just what that will might be. Sometimes we even disagree rather forcefully. Our goal, though, remains the same . . . to do God's will as best we can.

St Martin's, along with the Church throughout the nation, is facing a tough year in terms of budget and program in 1992. This is true, and troublesome. Important things—things important to our Church community and to Moses Lake—may have to be cut or reduced this year because we simply don't have the funds to continue them.

This is true and painful; but at the same time we must remember that St

Martin's and the Church have had hard times before and will again because that is the nature of life in this world. Our assurance is that we will, together, get through this period because "our help is in the Name of the Lord, the maker of heaven and earth."

—The Rev Francis C. Zanger, Rector, St Martin's Church, Moses Lake, Washington



"Try to give more than your usual dollar, Harry."

Marrying the Seasons to the Church's Liturgical Cycle

SEVERAL WEEKS' enforced absence in London (nursing an invalid son) offer happy release from weeding in North Yorkshire; but as June and garden parties approach it is time to take stock. Already we have had a charity garden trail (much too early). It threatened to be a fiasco of drooping daffodils, but was rescued by a timely burst of sunshine which opened the new tulips, handsome mahogany Abu Hassan flirting with orange Princess Irene.

Ten tons of gravel have transformed the drive, the paths and the muscles equally effectively. Mowing, edging and hedging are urgent chores, the latter much reduced by the replacement of an ugly *Lonicera* hedge with a *Spiraea Arguta*, interplanted with Sterling Star. The abundant perfumed white sprays are succeeded by creamy lilies, both sheltered and supported by the hedging plants. Additional virtues of this inexpensive hedge are that it may be cut in January to flower in February; sprayed silver or gold, it is an elegant Christmas decoration and it defies all depredations of the most ardent flower-arrangement.

Bloomsbury's enchanting hidden gardens are bursting with lilacs, camellias and roses, while in Coram's Fields curtains of *Clematis Montana* pour over roofs and fences. The north-east coast will be enjoying spring a restrained fortnight later: this delay often assists vicarage gardening, wedding the natural seasons with the requirements of the Church's liturgical cycle. Whitsun should catch red peonies, and red dahlias and gladioli will celebrate St Laurence in August. White for Easter and weddings is easy with cherry, bird cherry, *Choisya* and *Amelanchier*: clouds of delicate lace, but tough enough to withstand the North Sea winds; while deep purple Queen of the Night tulips are perfect for funerals.

As the children leave home and the family reduces, so the kitchen-garden shrinks and the herbaceous bed expands, enriched by vintage manure. Delphiniums and lupins have to be restrained to keep space for cutting flowers (cornflowers, snapdragons, irises, larkspur, lilies, dahlias, cosmos and columbines), summer bulbs, an odd gorse bush or two, a wide range of culinary herbs and pockets of special plants. Gaps are filled with a scatteration of seeds on a damp day and include such old-fashioned friends as candytuft, lambs' lettuce, Queen Anne's thimbles and love-in-a-mist. This ecumenical diversity is backed by sweet peas and the glory of the garden—a bank of broom, splendid as a procession of vestments, in pink, red, gold, yellow, bronze and flame. These generous performers are self-perpetuating, attract a crowd of seed-eating birds, smell beguilingly of summer and all grew from a sixpenny packet of seed.

Last-minute preparations for receiving the public should always include coup d'oeil work.

Unfortunately gardening-books overlook this invaluable trick, the horticultural equivalent of the conjuror's misdirection of the eye. As natural recipients of unwanted odds and ends, vicarages are at an advantage in this artful tactic. For instance, a barrow-load of rocks from the gravedigger, some soil and a few alpines make a dash of colour. Sections of hollow tree-trunk, abandoned after a churchyard chainsaw massacre, make splendid containers. One of these, holding an unidentified palm, masks a



Gladiolus Hybridus Lemoinei

patch of heather unaccountably resembling surrealist wire sculpture.

One tree-trunk container houses a *Houttuynia*: its deliciously tangerine-scented pink leaves proved irresistible to marauding squirrels (who failed to hibernate this winter), and its fragile new growth is protected by a palisade of holly twigs. A cast-off chimney-pot is home to Bears' Breeches, whose strange flowers relished last summer's heat. A *Fremontodendron* lives in a pot and is moved



wherever a focal point is needed, which at the moment is away from the bumble-bees' hide-out and towards the precious pomegranate. This year the undoubted star turn is an *Ophiopogon*. This bizarre Caliban of a plant squats, a spidery mass of black foods, beneath a glaucous evergreen, a refugee from a science-fiction movie.

How fortunate that conservation is a topic of the moment. The wildlife advisers in the churchyard tell us not to disturb the rare coralroot bittercress which had invaded the garden, and to leave areas uncut and unweeded to accommodate the butterflies and other welcome guests. This is no effort at all; in fact, "This jungle is a conservation area."

It is a good idea to keep some plants to give away, and especially from the patch of spurge, whose poison, euphorbone, keeps a garden free from moles. Perhaps the garden will be ready in June after all, unless the deer encroach further into the village and weeks of work is undone overnight; or it could rain on Fair Day; or, as this is North Yorkshire, it could just possibly snow.

Mrs Tubbs is married to the Vicar of Scalby, near Scarborough, North Yorkshire

—Church Times

The Prayer of Thanksgiving

IT IS SO RIGHT as to be inevitable that our first utterance after receiving "the spiritual food of His most precious Body and Blood" should be a prayer of thanksgiving. Our first words are words of gratitude. In expressing that gratitude our prayer dwells upon what we have received, reminding us of the privileged status that is ours, and it closes with a petition for strength to make real in action that holy fellowship of which we are a part. "Privilege" is too mild a word to describe what this prayer declares is assured us by God's "favor and goodness." Rather it is the richest of all blessings which are named—membership in the mystical body" of God's Son, that Holy Catholic Church (here rightly and literally defined as "the blessed company of all faithful people") and the inheritance of life eternal in God's Kingdom of heaven. But it is characteristic of the whole tenor and emphasis of the Eucharistic service that the joy and exaltation which accompany such religious experience in its highest forms should be tempered and disciplined by the practical force of Christian morality.

We give thanks for the assurance that we are "members" and "heirs", but lest any enjoyment of that undeserved status should lead us to complacency of mere satisfaction, as though we had attained, we close our prayer by asking in humility that God will help us to "continue in that holy fellowship." And the way to continue is not to point with pride to our ecclesiastical standing or our religious privileges, nor yet to rest content with the enjoyment of religious emotion, however genuine. In plain practical monosyllables it is to "do all such good works as thou hast prepared for us to walk in." Here again at the close of the service, as at the beginning when we hear the Summary of The Law, the truth is driven home that no Christian can ever say, "I am so close to God and so favored by God that I need not be too much concerned with mere morality." The ethical emphasis of the Sacrament of Holy Communion is insistent and continuous.

—James Thayer Addison, *The Living Sacrifice*



And In All Places



✠ ALL SAINTS' Episcopal Church in Beirut has reopened for services after a decade of artillery fire and neglect. Built at the turn of the century, it was spared the full force of military action during Lebanon's civil war because it was concealed behind a grove of trees.

✠ A RECENT STUDY of 22 congregations of various denominations by the Alban Institute revealed some interesting statistics. Newcomers in these congregations were asked what brought them to this particular church. Here are the answers: 2%

saw an advertisement; 6% received an invitation; 6% came through an organized evangelistic outreach program; 86% were invited by friends or family members.

✠ THE PRESENTATION of a special certificate of appreciation to John Kempthorne of Bay of Island Parish, Diocese of Auckland, New Zealand, marked the end of thirty-two years' faithful service as a lay reader.

✠ THE BONES of a man who may have been Caiaphas, the high priest who was the judge of Christ, have been found in Jerusalem. The first century remains were of a man of about sixty and were found in an ossuary bearing the inscription Yehosef Bar-Caiapha.

✠ COLLEGE STUDENTS of any faith and recent graduates who want to use their talents to help make a difference in the lives of others are needed in rural,

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✠ CHRIST CATHEDRAL, Salina, Kansas, has bestowed the title of Honorary Canon upon the Rt Rev Msgr Raymond Menard. The Roman Catholic priest has been instrumental in continuing ecumenical dialogue and is the founder of Salina's first clergy group.

✠ MAKES THE HEART GLAD to receive a contribution from a couple of TAD readers in Eureka Springs, Arkansas, in the amount of their combined ages (137). While another devoted Ozark reader celebrated his birthday by sending TAD dollars for each year of his life — 75.

✠ ONE OF THE NATION'S most popular Christian radio programs is reaching out with a new format for its overall message of faith, hope, and love. The Protestant Hour will offer a weekly combination of inspirational music from the Episcopal, Methodist, Lutheran, and Presbyterian churches. The Episcopal Radio-TV Foundation (3379 Peach-tree Road NW, Suite 230) Atlanta, GA 30326) can provide further information.

✠ THE RT REV DONIS D. PATTERSON, Diocese of Dallas, recently confirmed 218 persons representing twenty-three congregations throughout

the diocese. At the service in St Matthew's Cathedral, the bishop remarked that



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the group of confirmands is another sign that the Diocese of Dallas is one of the fastest growing dioceses in the Episcopal Church.

✠ TERRY WAITE attributes his survival during five years of captivity to his knowledge of "the old Prayer Book and the King James Bible."

✠ AFTER DECADES of membership decline, the Episcopal Church registered a gain of 3,000 members, according to 1990 parochial reports. And a recent Gallup Poll finds that the average weekly United States attendance at worship services has risen to 43% of the population—up from 40%—for a twenty-year high.

✠ THE CHURCH OF SCOTLAND (Presbyterian) will have no members left by the year 2047 if present trends continue, according to a book by one of its prominent ministers. The Rev Ian Bradley notes membership is declining about 20,000 a

year, with current membership just under 800,000. Despite the decline, Bradley says the Church of Scotland has a significant role to play in the future.

✠ A TIP OF THE BIRETTA to St Paul's Parish, Washington, DC, on the 125th anniversary of its founding; to St Paul's Cathedral, Buffalo, New York, on its 175th year of ministry; and to St James' Church in Manitowoc, Wisconsin, celebrating its 150th year.

✠ THE GYPSY EVANGELICAL CHURCH is a growing denomination in Europe, claiming over 200,000 members. The group traces its history to a French revival in the 1950s which has spread across the Continent.

✠ WE REGRET that the fine video cassette outlining the growth of St Mark's Church, Corpus Christi, is not available (as advertised in the Lent issue of *TAD*) due to copyright considerations.

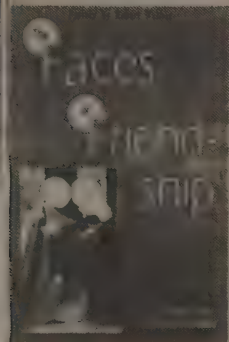
✠ MAKES THE HEART GLAD to hear of a faithful reader in Exton, Pennsylvania, who sent copies of *TAD* to friends and shut-ins of her parish in place of Easter cards.

✠ AMERICANS SEEKING A PLACE to worship while traveling abroad will be aided by the newly-revised *Directory of International Congregations*, available free from Church World Service, 475 Riverside Drive, 6th Floor, New York, New York 10115.

✠ THE INTER-ANGLICAN STUDY PROGRAMME offers continuing

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Doctrine and Practice in the Early Church, Stuart G. Hall (softcover, 362 pp, index and suggested reading list). A succinct and up-to-date account of the major doctrines and practices of the early church. Fulfills that need in clearly tracing the emergence of the distinctive elements of the Christian tradition. **Item E86, \$16.95, postpaid**

The Icon: Window on the Kingdom, Michel Quenot (softcover, 176 pp, 64 illustrations, 33 in color). In recent years there has been a sort of "rediscovery" of icons by Western Christians. There is an increasing awareness that the icon is not merely a work of art, but is also an aspect of divine revelation and of our communing with God in the Church. Translated from the French and already published in eight languages, *The Icon*, covers historical sources, theological and biblical foundations, iconographic themes, and the icon's role in the life of believers. **Item SV15, \$15.95, postpaid**

Parables for Little People, Lawrence Castagnola, SJ (softcover, 101 pp). "The task of communicating the good news of Jesus to young children is a challenging undertaking. It requires not only a profound understanding of the words of Jesus and the teachings of the Church, but also an understanding of young children and the creative ability to communicate effectively with them . . . Father Castagnola has for many years successfully helped young people to hear the good news in an ordinary and approachable way." —Francis A. Quinn, Bishop of Sacramento. **Item R2, \$7.95, postpaid**

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education events in England for clergy and is open to all expressions of Anglican identity. During the Decade of Evangelism, ISAP will present a yearly conference at Oxford; the 1991 conference is scheduled for September 15-21. A brochure is available from the programme at 1317 Queen Emma Street, Honolulu, Hawaii 96813.

✠ IN A MAJOR APPEAL for increased Protestant unity, a team of Lutheran and Reformed theologians is recommending "full communion" among four mainline American denominations: the Evangelical Lutheran Church in America, the Presbyterian Church (USA), the United Church of Christ, and the Reformed Church in America. They have a combined total of 10,000,000 members.

✠ THE AGAPE FUND has been established to assist AIDS patients in the New York, Boston, and

Chicago areas (and others as needed) with clothing, rent, etc. Donations can be sent to Brother Richard John Lorino, Brotherhood of St Gregory, c/o St John's Church, Drawer B, South Salem, New York 10590.

✠ THE RECTOR of a parish in Zimbabwe puts it succinctly: "Shared ministry is important because this parish is too big to be cared for by just the clergy . . . Many of the duties that I was required to do when I came are now done by others, and this has been a factor in the steady growth of the parish."

✠ PRAYERS AND GOOD WISHES on her retirement to June Moncravie who has served devotedly for twelve years as Hillspeak's receptionist/secretary.

✠ AND, FINALLY: A VISITING PRIEST gave an inspiring sermon in a church one Sunday morning. Afterward an excited teenage girl greeted him at the door, and, searching for words to convey her gratitude, exclaimed: "Father, I thought your sermon was just superfluous!" "Thank you, young lady," the priest replied. "You may be interested to know that I hope to have all my sermons published posthumously." "That would be wonderful," the teenager said. "The sooner the better."

✠ KEEP THE FAITH, AND SHARE IT, TOO!—Editor



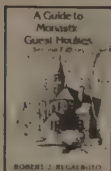
Notice to Readers

We are offering *The Anglican Digest* on audio tape for readers with vision problems and for those who would prefer to listen to *TAD* while driving in the car, etc. "TAD on Tape" is available at the regular subscription price of \$15 per year for six "issues."

The Anglican Digest (and "TAD on Tape") is a *ministry* and is sent to anyone wishing to receive it, regardless of ability to support it in a monetary way.



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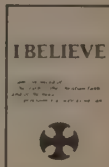
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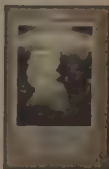


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Put in saucepan... 1-can of Tomato soup • 1-can of Tomato sauce • $\frac{1}{2}$ cup of black strap molasses • $\frac{1}{2}$ Tsp. of paprika • 1-T. of orange peel • $\frac{1}{2}$ Tsp. of pepper • $\frac{1}{4}$ Tsp. mashed garlic • $\frac{1}{2}$ cup wine vinegar • $\frac{1}{2}$ cup of dark brown sugar • $\frac{1}{4}$ cup of cooking oil • 1-T. of green onions • 1-T. of dry mustard • 1-T. worcestershire sauce

Boil • reduce heat • simmer 20 minutes •

Brush sauce on both sides of meat or poultry during last 15 minutes of grilling



—The Rev James D'Wolf, Pastoral Assistant
Church of St Michael and St George, St Louis

By Will and Deed

TO GRACE CHURCH, Nutley, New Jersey, a \$10,000 bond from Garth Crockett in memory of her husband, Alfred V. R. Crockett; and an unspecified bequest from the estate of Helen Baldwin.

\$300,000 to St Peter's Cathedral, Helena, Montana, from the estate of Georgia Hipps.

\$40,000 from the estate of Leo and Hazel Pond to St Paul's Church, Louisville, Kentucky.

TO ST MARK'S CHURCH, Hastings, Nebraska, \$15,000 from the estate of Julia Barnes Wiedman; and \$5,000 from LaVon Shane in memory of her husband, Maurice H. Shane.

TO SPEAK (*The Anglican Digest*) inclusion in the list of a generous, long-time West Coast reader.

A GIFT OF \$12,000 to Matthias' Church, Shreveport, Louisiana, from three anonymous donors, for the heating of the church heating system.

☞ \$5,000 to All Saints' Church, Worcester, Massachusetts, from the estate of Arthur Cook, long-time vestryman and choir member.

☞ HALF THE ANNUAL INCOME from investments of the late Florence J. Phelps to Christ Church, Burlington, Iowa.

☞ TO ST PAUL'S CHURCH, Augusta, Georgia, a \$50,000 grant from the Creek Foundation to be used for interior maintenance of the church building; and \$350,000 from the estate of parishioner Miss Myrtis McKenzie.

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✠ Deaths ✠

✠ THE VERY REV WILLIAM GRANGER, the only native Bahamian to attain the honor of being named Dean of Christ Church Cathedral, Nassau.

✠ SISTER EVELYN, of the Community of St Michael and All Angels, in the fifty-third year of her religious profession. After working with the Maoris in New Zealand, she joined the Community in Bloemfontein, South Africa, and devoted herself

to parish work and to the activities of the Mothers' Union.

✠ LORRAINE K. DAY, 73, former manuscript editor of *The Living Church*

✠ WILLIAM S. WALKER, Sr, 86, from John's Church, Harrison, Arkansas. Mr Walker was a member of the Board of Trustees of Hillspeak (*The Anglican Digest*) for a quarter century; Walker Road on Hillspeak's property is named in his honor.

✠ C. C. JOHNSON SPINK, 75, faithful Churchman and ardent supporter of *The Anglican Digest*, from the Church of St Michael and St George, St Louis.

✠ WARWICK RUST BROWN, 79, wife of the IX Bishop of Arkansas, known for her husband's parishes and diocese for her Christian hospitality and generosity.

✠ ENA MAUDE ANDREW, mother of the Rev John G.B. Andrew, rector of St Thomas Church, Fifth Avenue, New York

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The Story Behind the Hymn



"Onward Christian Soldiers"

THE REV SABINE BARING-GOULD, author of "Onward Christian Soldiers," actually married himself, according to Ernest K. Emurian, author of "Living Stories of Famous Hymns" (Baker Book House, 1955).

"When the bride kissed the groom, she was kissing the minister at the same time," Emurian said. "Whether he took the fee out of his left pocket and deposited it in the right after the ceremony has never been determined."

Baring-Gould entered the ministry of the Church of England in 1864 after completing his bachelor's and master's degrees from Clare College, Cambridge, England, Emurian said. Presently he served as curate at St John's Church, Horbury Bridge, Yorkshire

Meanwhile, he was authoring books on a variety of subjects from the lives of the saints to his experiences of ghosts in old English castles. Pentecost, the Sunday that arrives fifty days after Easter, is called in England Whitsunday, an abbreviation of Whiter-Sunday, according to the custom of wearing white on that Sunday. The following day, Whitmonday, counts as a legal as well as a Church holiday.

"On Whitmonday, 1865, Baring-Gould arranged an outing for the children of his parish, including a hike from his own Church to a nearby village," Emurian said. "Knowing that children like to march, and also how difficult it is for their elders to keep them together unless they are marching, he asked his helpers to find 'a good marching hymn' to help them keep order during the proposed hike."

Since they could find no suitable hymn, several of the members of his congregation suggested that he write his own marching hymn. →

With no thought of writing a hymn for a nation at war, little dreaming that his stanzas would ever be so misconstrued, he wrote these thrilling words:

"Onward Christian soldiers, Marching as to war,
With the cross of Jesus going on before;
Christ the royal Master leads against the foe
Forward into battle, See His banners go."

Though Baring-Gould lived to the ripe old age of ninety and wrote over eighty-five books preceding his death in 1924, he is best remembered "as author of one of the loveliest evening hymns (*Now the Day Over*) and the most brilliant marching hymn in all Christendom," Emurian said.

It should be added that the hymn was later set to music by Arthur Seymour Sullivan to the very popular tune we now know as *Gertrude*.

—John C. Roak, Jr.
Hatfield, Pennsylvania



Hillspeaking

Spring in the Ozarks

SPRING IN THE OZARKS brings not only flowers, leafing trees and birds returned from faraway places, but dramatic thunderstorms with their dazzling displays of lightning and deafening drumrolls of thunder as well.

Such a thunderstorm visited Grindstone Mountain about a year ago from when you will be reading this Pentecost issue of TAD. We had a houseguest, an old friend from Marine Corps days, and he and Patience

Wife and I were at a late Sunday afternoon dinner. We had just progressed to dessert (apple pie from Hillspeak apples, as I recall) when the dining room was filled with a blinding light and almost simultaneously we were deafened by a tremendous thunderclap. As soon as we recovered our senses we rushed outside to see what had been struck.

The maples between the Farm House and the Old Residence were intact; nothing on the lower meadow, including a majestic sycamore which was my first concern, seemed to have been struck; no smoke rising from the Big Red Barn. In short, nothing at all to the south and east of us looked the least out of the way. We walked through the house and out on the front porch to see what might have been struck to the north. There is an equally cherished old sycamore in the lowest meadow over which I agonize each spring (it is always the last tree to leaf out), but it was standing erect and defiant.

Then we looked to the west, toward our graveyard and Trinity Park. Aha and alas, the grand, old, wild cherry that stood at the end of the path to the workshop had been split almost in half and cherrywood was strewn from hallelujah to glory. Chunks of frazzled wood, as big as a man's thigh, had been tossed two hundred feet away to the line of oaks that lead to the Silver Cloud Trail. We picked up chunks and chips of cherry wood and cherry tree bark for weeks scattered about through our budding fruit orchard.

The cherry tree? It is thriving! That bolt of lightening aside from the cosmetic effects seems to have given it a new lease on life. And, although it almost seems a sacrilege, we burned cherry wood in the fireplace this past winter. The wood had been frazzled and frizzled and literally fried by the heat of the lightening and was of no value for lumber.

Our friend? From his comfortable winter retreat in Yuma, Arizona, he wrote to tell us how much he enjoyed his visit, that he hoped to visit again, but would we please tell him which season was least likely to have thunderstorms.

—The Resident Manager, Hillspeak, Eureka Springs, Arkansas
Home of *The Digest*



What Is It Going to Take?

WHAT IS IT going to take to override the automatic pilot by which liberals and conservatives are *always* at each other's throats? How is it going to stop? Our Godsend of an Archbishop of Canterbury is attacked from the right and from the left. American diocesan conventions continue to be "shoot-outs" over the usual issues. Do you know a diocese that is truly at peace with itself?

I do not know what it is going to take. Tired of confrontation, I have come to Europe. Not to the Left Bank, to klatsch. Not to Rome, to paint. But to Tübingen, "to the earth's core." I do know that if we agreed to a ceasefire on the "issues" for ten years and just read Romans and St John, we would all wake up one morning and find out that we had become a different Church. The Word would have re-made us.

The only thing I would say just now, in a sort of sanctified Timothy Leary way, is this: "Drop out" (from the fight). "Tune in" (to the Core)

(The Rev Paul Zahl is *The Digest's* European Correspondent)

Transept Trivia

WOMEN OF THE BIBLE

See how many of these women in the Old Testament and the Apocrypha you remember by matching their names with their descriptions. Give yourself an extra point if you can name the book in which their story appears.

WOMEN

- | | |
|------------|------------|
| A. Abishag | D. Gomer |
| B. Judith | E. Michal |
| C. Jael | F. Susanna |

DESCRIPTIONS

1. _____ A bathing beauty whose life was saved by a shrewd cross-examiner named Daniel.
2. _____ King David's comforter, so to speak.
3. _____ She gave a Canaanite general a splitting headache.
4. _____ Apparently, she didn't care for liturgical dance, at least not when it involved her husband.
5. _____ She may have had a heart of gold, but everything else about her was tarnished.
6. _____ In a manner of speaking, Holofernes fell head-over-heels for her beauty.

ANSWERS

- 1.F (Susanna 51:-59); 2. A (I Kings 1:3); 3. C (Judges 5:21); 4.E (2 Samuel 6:16-23); 5. D (Hosea 1:2); 6. B (Judith 13:6-10)

—The Rev Kenneth L. Fields
St Thomas' Church, Birmingham



30 years ago in TAD . . . 1962

ENCORE !

THOMAS KEN, raised in the home of his brother-in-law, Izaak Walton, made his mark as a schoolboy at Winchester College (Tho, Ke 1656" carved on a stone buttress); became chaplain to Charles II whose respect and affection he won by bluntly denouncing the King's easygoing ways. When Charles wished to quarter his mistress, Elino Gwyn, in Ken's Winchester rectory, Ken exploded. "A woman of ill-repute ought not to be endured in the house of a clergyman!" When the See of Bath and Wells became vacant, Charles was asked who should be appointed to it; he replied, "Who...but the little black fellow who would not give poor Nelly a lodging?" Charles soon died and his Romanizing brother, James II, was crowned. Ken denounced James' rash actions (he and seven other bishops refused to read in Church the royal Declaration of Tolerance—they were tried and acquitted), but when the erratic King was overthrown and forced into exile, Ken still felt bound by his oath of allegiance and could not conscientiously support the supplanters, William and Mary. Ken was deposed along with many other "non-jurors."

Ken's conscience would not let him rest, and his disagreements with others of the "Non-Juring" party over various matters troubled him for the rest of his life. He deplored the Non-Juror schism, and after the accession of Queen Anne, he made his peace with the Church of England.

He is best known as a writer of hymns, particularly the well-known evening hymn, *All praise to thee, my God, this night*, which concludes with his doxology, *Praise God from whom all blessings flow*. (The first American bishop and 1 Bishop of Connecticut, Samuel Seabury obtained his consecration from the hands of Ken's faithful successors.

Sermon Comments

OF COURSE, your safest alternative is probably to say nothing, but if you have to make a response at the church door here are some possibilities.

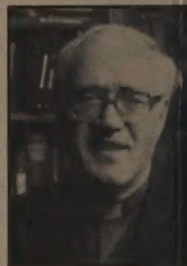
1. Splendid! I particularly liked the ending.
2. When will you be preaching next?
3. You have such a gift for speaking off the cuff.
4. Your sermon reminded me of something that happened to me recently at Disney World.
5. Do you practice your delivery a great deal?
6. Your treatment of the early Aramaic Targums was particularly moving.
7. That sermon was even better than the last time you preached it.
8. It's a shame that more people don't hear your sermons.
9. I couldn't quite make it out. Were you using the word insurrection or resurrection?
10. You have such an interesting preaching style.
11. The power...the beauty...the control! Wasn't the music this morning magnificent?
12. I hope you are saving your sermons for your *next* parish.
13. I remember a sermon in which Harry Emerson Fosdick said very much the same thing.
14. Where in the world did you learn to preach that way?
15. Isn't that baby who cried all through your sermon adorable!

—The Rev Walter H. Taylor



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THE FIRST CHRISTIANS from the very beginning made startling claims for Christ Jesus, taking over terms from Jewish and Greek sources that might resonate meaning for their hearers. Claims were now made of Him that approximate statements made of Almighty God. He is called "Lord," a term commonly used of a divine being. Other descriptions reveal the estimate that was given to His significance: Wisdom, Life, the Way, and even the "Visible of the Invisible God." Thomas, in the fourth Gospel, falls at the feet of the risen Christ and calls Him "my Lord and my God" because the good news of Christianity calls men and women to meet the living God, and this they do when they meet the One who was sent.

At this point we meet what theologians call the "scandal of particularity." That is, Christianity makes the bold claim that Jesus Christ is so incomparable that we meet God fully in Him. In this particular manner God is known. This does not mean, of course, that God cannot be known in other faiths. Mainstream Christianity treats other religions with respect and allows that God can be known and is known by men and women of non-Christian faiths. We do not deny that in the highest religions of mankind there are glimpses of the divine. But we cannot shift from the conviction that is as old as the New Testament: that God is revealed fully and finally in the person of Jesus Christ. We know how infuriating and arrogant such a claim must seem to those who sincerely believe that in their scriptures and in their worship God is found and experienced. But we have to say with Paul as he preached to the adherents of other faiths in Athens: "Whom therefore ye ignorantly worship"

Him declare I unto you" (Acts 17:23). This is the scandal of particularity with which we must live. Christians cannot yield this un-negotiable element in their faith. We believe that the God of the universe longs to reveal Himself and He does so in many different ways and forms, through religion, through reason, art, and human intelligence, but each and every one of these ways is limited. Only in a personal relationship with Jesus Christ can God be fully known, worshipped, and obeyed.

+ *George Cantuar*

—The Most Rev George Carey
Archbishop of Canterbury



PREVIEW

A glimpse of our Transfiguration issue which, God willing, will be in the hands of our readers by the end of July.

- The Long Green Season
- Learning to Pray: Unforgettable Lessons
- Open House
- Boris Yeltsin and God
- Religion and Laughter
- Little Churches
- Five Audiences (Adult Education Ideas)
- \$3 Worth of God
- Eight Ways to Keep Our Kids Episcopalians
- A FAX from Screwtape!

